WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. III.—No. 45.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, NOVEMBER 7, 1826. [No. 123.

Review.

Memoirs of the late Mrs. Susan Huntington, of Boston, Mass. consisting principally of extracts from her Journal and Letters, with the sermon occasioned by her death. By Benjamin B. Wisner, Pastor of the Old South Church in Boston. Crocker and Brewster, Cornhill, Boston, 1826. pp. 408. 12mo.

The book which bears this title is one of no ordinary stamp; and—a thing not very common for editors or reviewers—we have been induced to give it an entire perusal, on account of the personal interest we have felt in the character of its contents.

The writer of memoirs prescribes for himself a difficult undertaking, and one which of all others in the whole circle of literature, will be the least likely to add to his own reputation. The safest course for him, therefore, is to keep himself in the back ground; and as far as possible, to make the subject he selects become its own commentator. This cannot always be done; but in the present instance, the advantages of such an arrangement appear conspicuous throughout the volume. A short sketch of the early life of Mrs. H. is given in few words by the author; after which we see little more of him till we come to the sermon, at the close of the extracts from her diary and her letters. And there is this peculiarity in the arrangement of the extracts; they are given promiscuously, from the journal and letters, without any relation to order, but what refers to date.

In most volumes of memoirs, we have to pass three times through the principal incidents that make up the narration; first, we find them in a laboured article by the writer; next in extracts of letters; and then again, in extracts from a private journal. But in the present instance, there is no such repetition of incidents. After a few necessary details by the author, we are left to learn the history of Mrs. H. from her own writings, accompanied with an occasional note of explanation, just such as is needed to give connexion and clearness to the narrative.

Owing to this particular arrangement of the writings of Mrs. H. we are enabled to trace all along in the most satisfactory manner, her advance in intellectual endowments, her gradual progress in the divine life, her increasing usefulness in the various stations she was called to occupy, and what is still of more consequence—the special means which infinite wisdom employed to train her up for the purposes which were to be accomplished.

Mrs. Huntington was a daughter of the late Rev. Achilles Mansfield, of Killingworth, Connecticut; and her mother was a descendant of Elliot, "the Indian apostle." She was born January 27th, 1791. "Her childhood was marked by sensibility, sobriety, and tenderness of conscience, and a taste for reading;" and the same traits of character she retained in riper years.—Her first serious impressions commenced so early as to render it impossible to fix their date. In a letter to her son, however, she speaks of having a distinct remembrance of a solemn consultation in her mind when she was about *three years old*, "whether it was *best* to be a Christian *then* or not, and of having come to the decision that it *was not*." But she was not long left to follow this determination. When about five years of age she was brought once more to a solemn examination of the subject, when she came to a different decision, and "in the opinion of her parents & pious acquaintances, to choose God for her portion." Yet she herself was always inclined to refer to another season of impressions, which took place at ten years of age, as the commencement of a thorough work of grace in conversion and sanctification; and she was more than sixteen years old before she made a public profession of religion. About this period she commenced a private journal, which was continued till her marriage, but destroyed afterwards just before her death. Her letters of this early period, however, are preserved, and the first one which appears in the volume, dated Killingworth, March, 1806, must have been written just after the completion of her fifteenth year. It was addressed to a female friend who had just recovered from sickness, and would have done credit to the intelligence of riper years. The following are extracts:—

"Real happiness cannot exist in an unrenewed heart. We have lost our felicity, by renouncing the God who is the glorious fountain of everlasting consolation. "Return unto me, and I will return unto you." Self-deceived mortals! how can we slight the words of love which flow from the judge of all the earth, toward his offending, guilty creatures. Christianity alone can make us happy. The cold apathy and insensibility, or suppression of feeling, which was inculcated by some of the ancient philosophers, might dignify a heathen. But their erroneous system of theology was not capable of affording to its disciples, that holy peace and heavenly pleasure, which are the blessed effect of real conversion to the religion of Jesus. His voice alone, at whose command the tempest ceased, can speak peace to the troubled spirit. * * *

"It is our duty, if we are disciples of Christ, to confess him before men. And surely it is a small, a very small thing, to *live* to *him* who *died* for *us*. How can we in the least discharge the debt of gratitude we owe him? We cannot discharge it. But we must stand upon the Lord's side, if we are willing to be his, and thus prove that we are not ashamed of Christ. *Ashamed* of *Christ?* Preposterous idea. No; the Christian may blush at *himself*, but he can never be ashamed of the name of his Lord. Surely, duty, interest, all call upon us to take refuge under the wing of the Almighty."

But this is one of her least interesting specimens. As we proceed, her letters constantly improve, and mark a correspondant progress in the cultivation of the writer. The one from which the following extracts are taken, was written about one year after the date of the preceding:—

"We are not to condemn any who differ from us in some points of faith, but hold to the fundamental doctrines of Christianity. A proceeding so uncharitable has no sanction in the benevolent and perfect rules of the gospel. * * Yet, as I have already intimated, while we endeavour to avoid unjust and uncharitable censure of others, for their religions opinions, we must be careful not to sacrifice at the shrine of modern "liberality," the faith once delivered to the saints; we must not sanction, even by our silence, principles subversive of the great truths inculcated by Christ, his prophets and apostles. * * * *

"How unhappy it is, my dear friend, that the little family of Christ should be so torn with internal animosities and feuds; and this at a time when the state of the world seems to render it peculiarly necessary that all its members should be bound together in the unity of the spirit, and in the bonds of peace. At no period in the history of the church, can we discover so many and such powerful efforts of the prince of this world and his adherents, to destroy its purity and its very existence, as at the present time. What were the clamours of the ancient Jews; what were the destroying persecutions of the idolatrous Gentiles; and what were the contemptuous opprobriums of the infidel philosophers of former days, capable of effecting towards the overthrow of Christianity, compared to that spirit of Antichrist which has now gone forth into the world—a spirit, which, while it professes to admire, directs all it energies to the destruction of the religion of Christ. The former gave the blow openly; the latter gives the deadly stab in secret. The former depressed, but did not corrupt the truth; the latter infuses its poison into the very principles of our faith, and leaves us nothing of Christianity but the form and the name."

Her letters are all sentimental, relating either to doctrine, or experience, or duty; and they seem to have had a higher aim than merely to discharge the common duties of a correspondent.

(To be Continued.)

From the New-York Observer.

VIEW OF THE COLLEGES.

We present below a summary view of the number of graduates at sixteen of our colleges, in different years. Although our list embraces less than half of the colleges in our land, the number of graduates which they annually send forth, is probably about two-thirds of the whole. On this supposition, the young men who complete a course of public education in the United States, may be stated at about 750 annually. And as the number of graduates is to the whole number of students as one to five nearly, the latter may be estimated at not far from 3750.

Colleges.	Grad. 1823.	Grad. 1824.	Grad. 1825.	Grad. 1826.
Bowdoin College	31	13	37	31
Dartmouth College	34	28	26	37
Waterville College	3	3	3	7
Vermont University	8	9	13	13
Middlebury College	17	24	16	19
Williams College	7	15	19	24
Amherst College	3	17	23	32
Harvard College	57	67	59	53
Brown University	27	41	48	27
Yale College	73	68	69	100
Union College	67	79	62	71
Hamilton College	34	17	23	28
Columbia College	29	22	21	24
Princeton College	36	47	38	29
Dickinson College	19	24	19	14
University of Penn.	23	14	14	8
16 Colleges.	448	488	438	517

The relations between husband and wife, parent and child, unquestionably constitute the nearest and dearest ties that bind us to existence; soften more than any other, the asperity of our natures; reform the manners, improve the heart, subdue the passions, and prepare the mind for social enjoyments.

Religious Intelligence.

HARVEY ISLANDS.

We mentioned last week, the great progress which Christianity has recently made in the Harvey Islands. The following are some of the details alluded to, as condensed from the London Christian Register, by the Editors of the Recorder & Telegraph:—

PROGRESS OF THE GOSPEL IN THE SOUTH SEAS.

Our readers will recollect Messrs. Tyerman and Bennett, a deputation from the London Missionary Society, who have been several years in the South Seas, and are now on their way homeward by way of New Holland and China. Before leaving the islands, they made arrangements to promote intercourse between the missionaries and the native Tahitian teachers, located in the surrounding islands. Mr. Bourne, accompanied by a deacon from each of the two churches of Raiatea and Taha, embarked in the brig Haweis, Sept. 30th, 1825; he proceeded to the Harvey islands, and thence to Raivavai. The Harvey islands lie between 19 deg. and 22 deg. S. lat., and 160 deg. W. long.; and between 500 and 600 miles S. W. by W. of Tahiti. The following is from Mr. Bourne's Journal, abridged from the London Missionary Chronicle, just received:—

HARVEY ISLANDS.

Island of Manaia, or Mangeea.—It will be recollected that Davida and Tiere (or Tepaira) were left at Manaia by the deputation, on their way to New South Wales, in June, 1824. Tiere died about three weeks before my arrival. During the first two months of their residence on the island, a few embraced the gospel, and that number has since increased to one hundred and twenty. These were easily distinguishable among the crowd that collected on our going on shore, by the neatness of their dress and their orderly behavior. We proceeded to the teacher's house, which we found equal to any, and superior to most of the houses of the natives at the Society islands. Not far from the teacher's house is the chapel, around which the dwellings of the christian converts are scattered.

After the curiosity of the crowd had been a little satisfied, I requested them to adjourn to the house of worship, which was soon filled. Great numbers, who could not get inside, surrounded every part of the house, and listened with attention. Davida began with prayer; after which I addressed them on the love of God, in sending his Son to die for them. I then exhorted those who had embraced Christianity to remain steadfast, and those who still adhered to idolatry, to forsake it, and receive the light sent down from heaven. I returned with Davida and his little flock to his house, where we spent some time in conversation, and again exhorted them to constancy. I addressed a word of affectionate advice to Davida, in reference to the work in which he was engaged, and promised that another labourer should be sent to him the first opportunity. After supplying him with elementary books, &c., and what few articles we could spare for his own use, and for barter, I commended him to God, and bade him farewell. We then returned on board, and bore away for Rarotonga.

The number of inhabitants in Manaia, is from one thousand to one thousand five hundred. The people who have embraced Christianity, are diligent in their learning. Some can read the spelling-book, and a few are beginning to read the scriptures. Family and private prayer is strictly observed among them, and they pay great respect to their teacher; and although the king and the principal part of the people are still idolaters, yet they are all upon friendly terms with Davida, frequently visiting him, and bringing him presents of food. All idolatrous distinctions have been abandoned by those who have embraced Christianity in the island, and there is reason to hope that the gospel will be embraced by every individual in it.

Infanticide being here unknown, the children are numerous. There is little sickness among the people, and the diseases are few.

Rarotonga, Oct. 5.—Arrived at Rarotonga. We went on shore, and were welcomed by the teachers, (Papeiaha and Tiberio), and a considerable number of the people. It being the evening of the week-day lecture, I addressed a congregation of about one thousand five hundred persons, from Psalm cxviii. 1: *O give thanks unto the Lord for he is good; because his mercy endureth forever.* The greatest attention was paid to what was spoken. I spent the evening with the king and teachers, who consulted me upon the general affairs of the islands, and informed me what had taken place during the last six months.

Since the vessel was here last, the most determined hostility had been manifested by the remaining idolaters, against those who had embraced the gospel, and had eventually led to a conflict, which terminated, without loss of life on either side, in victory on that of the Christians. The vanquished have since entreated their names to be enrolled as worshippers of Jehovah, and the cumbrous deities, fourteen in number, (being about twenty feet long, and six feet in diameter), are now lying prostrate, like Dagon of old.

The king and principal chiefs can read well in the Tahitian spelling-book, and hundreds, yea, I may say, thousands of men, women and children, are making rapid progress in learning. Dr. Watts' Catechism of Scripture Names, they have learnt perfectly, as well as the Tahitian catechism. Family and private prayer is generally observed. Plurality of wives is entirely abolished. The people show great respect to their teachers. Cannibalism and infanticide also have ceased. The population of this island may be safely estimated at from six to seven thousand.

Oct. 7.—About noon, the people assembled at the chapel, to the number of two thousand. I addressed them from Matthew, xxviii. 20: *Teaching them to observe all things*, &c. &c.; after which I baptized one hundred and ninety-four adults, and one hundred and two children. The greatest order prevailed during the whole service. In the afternoon I had a meeting with the young people and children. About seven hundred attended. They correctly answered every question in Dr. Watts' catechism. I afterwards addressed them, and concluded with prayer. On this island, the Lancasterian system of instruction could be fully acted upon, as the young people and children cannot leave home, such is the extent of the population, without danger of starvation. I could not help contrasting the behavior of the people now, with what I witnessed on our former visit. We were then afraid to land, conceiving our lives would have been endangered; but now we felt as easy as though we had been among our own people. Then the natives came along side the vessel without any clothing at all, but now the greatest propriety in dress was manifested among all classes. At our former visit, the Tahitian teachers were compelled to keep watch the whole night, to preserve their wives from the violence of Makea; but now he has given up all his own wives, (formerly eight in number), except one. He is constant at school, is diligent in his attendance on *the means of grace*, and approves of every plan that is proposed for the spiritual and temporal benefit of his people. There is also, apparently, more modesty among the females of this island, than on any other in the South Seas with which I am acquainted.

Oct. 8.—In the morning, the people again assembled at the chapel. I addressed them on the subject of the *new birth*, after which I baptized one hundred and twenty-nine adults and seventy-one children, making altogether four hundred and ninety-six, who have been baptized during our present visit. One thousand were baptized formerly, so that the whole number of those who have now received the ordinance of baptism on this island, is one thousand four hundred and ninety-six. On this occasion, the number of natives present could not have been less than from three thousand five hundred to four thousand.

The Tahitian teachers, Papeiaha and Tiberio, deserve great commendation for their activity and diligence in their work. I am now more convinced than ever of the necessity of a version of the Scriptures, for the use of the natives of Harvey islands, and the sooner it is commenced the better.

Much has been said in Europe, &c. concerning the success of the gospel in the Society islands, but it is not to be compared with its progress in Rarotonga. In the Society islands, European missionaries labored for fifteen long years before the least fruit appeared. But two years ago, Rarotonga was hardly known to exist; was not marked in any of the charts, and on our last voyage we spent much time in endeavoring to ascertain whether or not there really was such an island; and all the guidance we were able to obtain, was from the king of Atui, who had never seen it himself. Two years ago the Rarotongians did not know there was such a name as Jesus, or such good news as the gospel. And now, I scruple not to say, that their attention to the means of grace, their regard to private and family prayer, their diligence and their general behavior, equals, if not excels, whatever has been witnessed at Tahiti and the neighboring islands. When we look at the means, it is the more astonishing. Two Tahitian teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments in working this wonderful change, and that before a single European Missionary had set his foot upon the island. I have been accustomed to see such changes as have taken place in the various islands of these seas, but I must confess, what I have seen in Rarotonga has, nevertheless, excited in me surprise.

Aitutake, Oct. 10.—We lay off the island all the last night, and this morning several natives came off in a canoe, to ascertain who we were, and after being informed, hastened back to communicate the intelligence. The settlement had a very interesting appearance from the vessel. It extends upwards of two miles in length, and the numerous white cottages, shaded by large *aito* trees, scattered here and there along the beach, have a pleasing and picturesque effect.

We were kindly welcomed by the native teachers, and by all classes of the people. After conversing with Paumoana and Matai-tai [the teachers] upon the affairs of the station, and informing them of the success of the gospel at Manaia and Rarotonga, I walked to view the settlement. The chapel that brother Williams and I opened when we were here together in 1823, which was then in an unfinished state, has since been completed. The general appearance and conduct of the people have greatly improved since my former visit, for, although the natives of this island had then embraced Christianity, much of the savage manner and behavior remained; but now decency and order are conspicuous in their demeanor. They are diligent in learning, and numbers can read. Family and private prayer is universal. In the evening the people assembled in the chapel, to the number of one thousand, when I addressed them from Matt. iii. 12: *Whose fan is in his hand*, &c.

The next day the people assembled about nine o'clock, when I preached to them from Luke iii. 16: *I indeed baptize you with water*, &c. After which I baptized two hundred and fifteen adults and children; four hundred had been previously baptized, which makes a total of six hundred and fifteen adults and children. In all these services the greatest stillness and attention prevailed, which were not so conspicuous formerly; but now, no congregation in England could attend with more propriety on the sacred ordinances of religion, than the people of Aitutake.

After the services in the morning, I collected the young people and children, to the number of two hundred, when they repeated their catechism in a very perfect manner; after which I addressed them on the character of Timothy, and concluded with prayer. I again met the teachers, and after exhorting them to be diligent in the work in which they were engaged, giving them requisite instruction, and leaving a good supply of elementary books, I bade them farewell. Every thing has remained perfectly quiet since our last visit; neither war nor rumour of war has been seen or heard, although formerly it was their greatest delight, and the bodies of their slain enemies formed the horrible repast at the conclusion of every engagement.

Mautii, or Maute, Oct. 15.—At 9 o'clock, A. M. we saw the island of Maute, and came up with it about 12. It being the Sabbath day, no canoes came off to us, and as the missionary settlement was four miles inland, no native saw us. We landed, and with considerable difficulty reached the settlement. Soon after our arrival, the people collected for evening service, when I preached from John iii. 14: *As Moses lifted up the serpent in the wilderness*, &c. The inhabitants, who do not exceed two hundred, appeared to us to be going on well. The same attention to the preaching of the gospel was manifested here, as at the islands we had just left. They have erected a neat chapel, 60 feet by 36; the pulpit is remarkably neat. They are diligent in learning, and several can read. Here also family and private prayer is attended to.

Oct. 16.—In the morning the people assembled in the chapel, when I preached to them from Matt. iii. 6; *And were baptized of him in Jordan, confessing their sins.* After which I baptized forty-two adults and thirty-nine children.

Mitiaro, Oct. 17.—Arrived at this island early in the morning. It is barren and unfruitful, and the inhabitants, although they do not exceed one hundred, find it difficult to subsist. They are attentive to religion, diligent in learning, and kind to their teachers. They have erected a neat plastered chapel, and several have offered themselves as candidates for baptism. After explaining the nature and obligations of that ordinance, I baptized twenty-two adults and twenty-four children.

Atui, Oct. 18.—Arrived at this island towards evening. One of the kings or principal chiefs, and two of the Tahitian teachers, came off after we had first sent on shore. The chapel here is a good building, and the teacher, Nakara, is building for himself a house, 72 by 30. The kings, with a few of the people, attend to instruction, and behave kindly to the teachers; but the principal part of the people pay no regard to either. Indeed, they ignorantly blame the teachers, as being the cause of their wanting food, which in point of fact, has arisen from an unusually dry season, and a scarcity of fish.

About one hundred and ten had been formerly baptized, and there are now no more candidates for baptism.

The captain of an English whaler has left a written testimony to the peaceable behavior of those among the people here who have embraced Christianity. He says—"We remained here on a Sunday, and never, in any country, witnessed such attention paid to the Sabbath." This paper is dated January, 1825.

ISLANDS OF RAIVAVAI.*

Rurutu.—The *Haweis* now stood for the islands of Raivavai, and made Rurutu on Oct. 27.

Mr. Bourne was surprised to see the wreck of a vessel, which proved to be the *Falcon*, Capt. *Chase*, an American whaler. He found the chief officer and part of the crew living on shore, Capt. C. having just gone to South America. One of the teach-

*The islands of Raivavai are situated between 22 deg. and 25 deg. S. lat. and 147 deg. & 151 deg. W. long. and between 350 and 400 miles south of Tahiti.

ers shewed a paper, in which Capt. C. certified that the natives gave him all the assistance in their power, at the time of his shipwreck; that his property was exposed, when taken from the ship, but not an article was stolen; and that he had experienced on shore the kindest hospitality. Mr. B. proceeds:]—

The teachers welcomed us on shore; and although the three settlements lie at some distance from each other, it was not long before the natives were all collected at the place where we landed, to welcome us to their shores. In the evening they assembled, and I addressed them from Matt. v. 13 and 14: *Ye are the salt of the earth*, &c. &c.

The present appearance of the settlements in this island, and the behavior of the people, fully justify whatever may formerly have been said in their commendation. The houses are well built; cultivation is carried on to a great extent, especially in yams; the people continue diligent in learning; the church consists of thirty members; and all the people, who do not exceed two hundred, have been baptized.

Rimatara, Oct. 29.—Sabbath day. Went on shone about 10 o'clock. The people testified great joy at my visit. I was concerned to hear from the Tahitian teacher, Farava, that his wife and child had been dead some time, and that his fellow laborer, Oo, had died about twelve months ago. It was more than two years since any missionary had visited this island; and the teacher said, he thought he had been forsaken. He expressed much pleasure at seeing me.

Oct. 31.—The people assembled at the chapel, which is a neat plastered building, with raised floors, like that at Borabora. I preached from Matt. iii. 3: *For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness*, &c. &c. After which I baptized the king and his intended wife, together with twenty-five adults and children. After the service, I married the young king, whose name is Tamaeva. I afterwards met the children, to the number of ninety, to whom, after hearing them repeat their catechism, I spoke a few words of advice.

[Mr. Bourne prevailed with the chiefs to abolish the custom of assigning the out-door work to females, which the native teacher had not been able to accomplish.]

The number of inhabitants on this island is about three hundred. They appear to be a quiet, inoffensive, agreeable race of people. Favara had his heart in his work, and the people pay him great regard. We left him a good supply of elementary and other books.

The people accompanied us to the beach, where we bade them farewell, and returned on board. After a tedious passage of 11 days, we returned to Raiatea, where I found my wife and family in good health.

From this journal it will appear that God is carrying on his own work in the Harvey islands; and may the day not be far distant when the same good news shall be brought from the Navigator's, New Hebrides, and every other cluster of islands in this widely extended ocean.

EUROPEAN TURKEY.

Letter from a British Consul to the Rev. Mr. Wolf.

The following letter was written by P. G. Duveluz, Esq. British consul at Adrianople, to Rev. Joseph Wolf, the well known Jewish missionary, and a copy of it sent to Mr. King at Smyrna, and by him transmitted to the Corresponding Secretary of the Board. Adrianople is a large city in Europoean Turkey, about one hundred and thirty miles northwest of Constantinople.

Adrianople, March 23, 1826.

REVEREND SIR—

You will no doubt, have been informed by the letter I had the pleasure of writing to Rev. Mr. Leeves, under the 16th inst. of the favourable impression you had made here on the minds of the Greeks and Armenians. These people are greatly thankful for the word of God you have so liberally distributed among them. Even the first among the Jews, although stubborn in their errors, have expressed themselves to me, highly astonished at your learning, and the benevolence of your character. I enjoyed the pleasing hopes, that your short visit to Adrianople, would be of lasting benefit to the good cause of the Bible Society in these parts, which I still have reason to think will be the case, although we have just passed over a storm which threatened serious consequences to the poor Christians of this place, and to all appearances, a total stop to the circulation of the holy scriptures here.

On Sunday last, without the least previous notice, our Pacha gave orders, that all the Bibles and New Testaments, that you had distributed, and all those that were on sale, should be seized; and this command was put into execution by the aga of the Jannissaries of this city, at the head of all his guards. This created a great disturbance in the town, and alarm among the Christians; for the Greek metropolitan church was entered by the Pacha's officers, to convey the Archbishop before the Pacha. But the Archbisop, with christian courage, would not obey the summons before he had finished divine service. The Armenian Bishop and Cakam Bashi were also brought before the Pacha, and reproached with not having informed him of the distribution of these books among their people, ordering them immediately to send to the Pacha's palace all these books. The Greek Archbishop behaved in a very cool and becoming manner, stating that, as these books contained absolutely nothing but what was written in the books of their own church, there was nothing in them that could have induced him to have apprised the Pacha of their circulation among the Greeks. The Armenian Bishop spoke to the same effect, and the Cakam Bashi merely added, that there were among these books one against their belief, which they never read. My dragoman was also sent for by the Pacha, and treated by that violent man in the most unbecoming manner, which indeed rendered his situation for a moment perilous; and the Pacha, in the most unguarded manner, blinded by his passion, spared neither your good self nor me.

I was in the country, when all these disturbances were going on, but came on the first intimation immediately to town, & went at once to the Pacha to require an explanation of all this. However, I could not get to see his Kieya Bey, as the great man had retired to his haram, and was invisible. All I could then learn, was, that the Pacha was greatly irritated at your having spread these books here without his knowledge, and he was determined to make a formal complaint to his government against yon and myself, and endeavour to get me removed from my situation of British consul here.—It therefore became my imperious duty to apprise the ambassador of this affair, and give his excellency a faithful relatiou of the facts of the case, which I did on Monday last, stating, as I firmly believe from all the information I have been able to obtain on the subject, that the Pacha was led to adopt this most extraordinary and outrageous line of conduct, from the perfidious insinuations of the Jews of this place, who, it is said, not only accused you of the intention of converting them to Christianity, but also the Turks of this place.

The minds of the Janissaries were very much inflamed; and really, for a time, people appeared apprehensive of an attack upon the Christians, beginning with myself and family. However, God had ordered it otherwise, and the whole of this unpleasant affair is now ended to his glory, and for the benefit of the poor Christians of these parts. For, on the following day, after I had written to the Ambassador the account of this affair, say on Tuesday, the Pacha of his own accord requested an interview with me, which I immediately attended. The Pacha expressed to me in the politest manner, the regret he felt at the proceedings he had taken, respecting the books in question, and after making a very friendly apology for all that passed, begged we would consider that he had no other motive than that of ascertaining whether any of these books were in the Turkish language, as by your having distributed a number of them gratis, he had been apprehensive that might have been the case, which he had deemed it his duty to investigate. But being now fully convinced that these books consisted only of Greek, Armenian, and Hebrew, he had given orders that they should be returned to the persons from whom they had been taken, and that for the future no impediment should be given to their sale and free circulation here.

Thus has ended this vexatious affair, and turned out, through divine providence, to the benefit of the good cause; as now the Christians of this place have taken confidence from the authority of the Pacha to sell the holy scriptures freely and publicly here. A shop, facing my house, has been stored with them, and the Greeks and Armenians are now continually flocking to it, whilst before the late disturbances, hardly a single individual at a time stopped timorously to inquire for these books. Mr. G. Marcello informs me, that all the books containing the Bible and New Testament together, have been disposed of, and that he has sundry applications for more, and would be obliged to Mr. Leeves to send him, as soon as convenient, fifty or sixty copies, also as many of the small explanatory pamphlets. He will himself write to Mr. Leeves, by Monday's caravan, and give every due and requisite information on these matters. I shall also do myself the pleasure of addressing you again shortly, and send you the promised letters for Smyrna and England.

Your's, &c. P. G. DUVELUZ.

LIGHT DAWNING IN THE EAST.

Extract of a letter from the Rev. W. Goodell, of the Palestine mission, to the Editor of the Christian Mirror, dated

"*Beyroot, March* 14, 1826.

"Perhaps our friends and the friends of the Palestine mission begin to yield to despondency. We have indeed to contend against principalities and powers, against spiritual wickedness in high places; but the weapons of warfare, which I trust we are using, have in every age been found mighty to the pulling down of strong holds. Our heavenly Father has indeed seen fit to exercise our patience, to diminish our numbers, to afflict us, and to bring us exceedingly low; but he has also comforted, and strengthened and blessed us. We are called upon to sing of mercies as well as of judgments. In the midst of the strivings of the people, and the scorn and derision of those about us; amidst sickness, and death, and weakness, and discouragement, the Lord hath made bare his arm, and hath taught us, that it is "nothing with him to help, whether with many, or with them that have no power." We have reason to hope, that the work of regeneration is begun, and that one individual has passed from death unto life. We fall on our faces, and say, "it is not for our sakes, that God hath done this, but for his own name's sake," and for the vindication of his own glory. Much sensation has been excited throughout the whole country, in consequence of the change wrought in this Arab, and many are the endeavors to turn him away from the faith. He is well known to the Emirs, to the Patriarch, to all the bishops and priests, and to nearly all the people of Lebanon; and on account of his superior talents and acquirements, his influence is much dreaded by all those who oppose the circulation, and contradict the truths of the holy scriptures. We have seen no native who appeared to possess a more vigorous mind, and who had a greater command of the Arabic language, than he. Before the Emirs, and in the presence of the highest ecclesiastical authorities of the country; in the midst of obloquy, and in the face of danger, he has witnessed a good confession; and we cannot but hope, that God has raised him up to be an instrument of great good to his people. Mr. Bird, who had employed him as his teacher in Arabic, is preparing a particular account of him. We commend him and ourselves to your prayers, and to the prayers of all those among you, who love Zion. O that this may be but the prelude to great and glorious blessings!"

The same letter contains a list of articles needed by the mission families, from which it appears that every article is requisite which families in America need, while many of them cannot be procured, unless they are sent to them.

IDOLATRY RENOUNCED.

In the district of Palaincotta, near Cape Comorin, two Church Missionaries have been labouring for some time; and in the course of the last two years, eleven hundred families of Hindoos have publicly renounced idolatry, and put on the name of Christians. And lest we should suspect that sinister motives influenced them, we are told, that they have, by doing so, made an entire sacrifice of all things temporal; and although persecuted and even imprisoned for their conduct, they have borne their afflictions with fortitude, and women have visited prisons to encourage their husbands to constancy and faithfulness. A considerable number of these people give evidence of a real conversion to God.

Another very interesting event has occured about ten miles from Calcutta. Several people, (principally fishermen), residing in a small village, have occasionally called at a place of native christian worship, down the river; and lately they have renounced idolatry as a body, have torn their large idol out of his temple, and presented it to our esteemed and Rev. Brother Trawin, of Kiddepore. They are about tearing down the temple itself, and are determined to build a christian chapel of its materials. The excitement in the village has been very great. The Brahmun who was supported at the temple, begged most earnestly that the idol might be left for him, but the people said "No; his name is *destroyer*, and he must be destroyed."—*Waterville Intelligencer.*

MAUMEE (*Miami*) MISSION.

Extract of a letter to the Editor of the Pittsburgh Recorder, dated Ebenezer Mission Station, Sept. 27th, 1826.

Till the first of September we enjoyed comfortable health, so that we were able to labour without interruption for the cause in which we are engaged. Since that time, every member of the family and school has suffered more or less from sickness. Angeline Thibault, one of the scholars, about 21 years of age, died of a fever on the 6th inst. after an illness of only five days. She was a good scholar, an intelligent and amiable young woman, beloved by all the scholars, and dear, very dear to our hearts. It was to us a dark and trying dispensation. She was apparently justly qualified for usefulness among her benighted people, and frequently expressed an anxious desire that they might be enlightened, and know the way of life and salvation through the Redeemer. She left a comfortable evidence of her attachment to the Saviour; and we believe she is gone "to be with Christ, which is far better." Our dear sister Withrow has been brought apparently near, very near, the gates of death. But her life is yet spared, and there is now some encouragement to hope for her recovery.

The others, we believe, are now all in a convalescent state. Verily, God has not dealt with us according to our follies. What cause have we for gratitude that no member of the family has been called away by death; and we can truly say that no good thing has been withholden from us!

While I am now writing, Rev. Alban Coe lies sick on the bed before me—Mrs. Van Tassel on another at my left hand, and Nawash lies sick on the floor close by my chair. I have just been bleeding Nawash.

Though the chiefs have not yet decided in favour of the school, or of making much improvement; yet on many points, they will acknowledge the necessity of a change. Some of the school are absent. If they all return, as we expect, we have thirty-three of these native children under our care and instruction, making very good improvement in all those things necessary to make them useful and happy.

We indulge the fond hope that eight have passed from death unto life, and some of the others are seriously impressed.

We hope the Lord has more and greater blessings in store for this long neglected and much injured people. Perhaps when we are sufficiently humbled for our past negligence, and excited to a suitable engagedness in this benevolent work, the Lord will more abundantly second our feeble efforts, and many of these wanderers shall yet be saved. But, dear friends, if these eight only should meet us in the kingdom of heaven, and hail us as instrumental in effecting their salvation, would we not be abundantly rewarded for all that we have given, done, or suffered in the support of this mission?

Dear friends, we shall need the constant aid of your alms and of your prayers. Faint not, neither be weary, and you will in no wise lose your reward.

ISAAC VAN TASSEL,
Superintend. pro tem.

SYNOD OF NEW-YORK.

From the Narrative presented at the late meeting of this Synod, we make the following extracts:—

Among the churches favored with awakings, we mention those of Middletown and South Haven, in the presbytery of Long Island. In the former of these about 30, and in the latter 8 or 10, have been, in the judgment of charity, rescued by almighty grace from the thraldom of sin, and introduced into the liberty of the sons of God.

In the presbytery of Hudson, the congregations of Liberty and Milford, are mentioned as having been recently visited with special divine influences. In the former, 35 or 36 have become hopeful subjects of an interest in the grace of the Redeemer, and the work appears to be still advancing; and in the latter, 48 have been added to the communion of the church, as the fruits of this blessed work.

In the presbytery of NewYork, the congregations of Jamaica and Spring-street (the latter of which has recently been gathered) have been signally visited. As the result of this visitation, 73 have been added to the church of Jamaica, and 48 to that of Spring street. And in both of these congregations there are still some inquirers.

There have been to most of our churches some, and to several of them large tho' gradual accessions.

The churches are generally living in peace, and walking in the order of the gospel, and maintaining a good attention to the means of grace. The spirit of liberality and effort, in the maintenance and patronage of benevolent institutions, is increasing. Bible, Missionary, and Tract Societies, are supported with commendable liberality and zeal: And nearly $4000 have been collected within our bounds, during the year past, for the endowment of a professorship in the Theological Seminary at Princeton. In these things the Synod rejoice.

But we have other facts to relate, which sadden and afflict us. In the midst of all the divine goodness towards us, we shew ourselves wicked and rebellious. Vice and immorality of various descriptions exist, and in many of our congregations have a fearful predominancy. Many, very many, cast off the fear of God, and walk boldly in their own heart's lusts. Drunkenness, profanity and Sabbath breaking, are mentioned as prevalent within the bounds of several of our congregations.

ATHENS PRESBYTERY.

At a meeting of this presbytery, convened at Athens, Ohio, on the 22d September, the important subject of educating pious young men for the ministry, was referred to a committee; and the following is an extract from their report:—

"When it is remembered, that such is the deficiency of a well qualified ministry, particularly in the western country, that the proportion between the population and the ministry, of this description, is as 12 to 230,000, in the bounds of one Presbytery; that of the 13 churches under the care of one Presbytery, 5 are vacant; that of the 18 belonging to another, 9 are vacant; that of 42 of another, 27 are vacant; in one word, that, on average calculation, half the churches in the Presbyterian connexion, especially in the south and west, are destitute of the gospel and its ordinances; who does not feel his spirit stir within him; and who is not prepared to employ all his energies in multiplying the number of the faithful, well qualified ministers of the gospel? The cry comes, in all its plaintive, touching solemnity, from *ten thousand* suppliants, "Send us missionaries; come over and help us." But we send back the deadening response, "We have no missionaries—no ministers;—no help to send you."

MEETINGS IN NORTHAMPTON.

On Thursday the 12th inst. the Hampshire Education Society, the Hampshire Missionary Society, the Foreign Missionary Society of Northampton and the adjacent towns, and the Hampshire Bible Society, assembled in the same meeting-house at Northampton, for the purpose of attending to the exercises of their public Annual Meetings. Delegates were present from the American Home Missionary Society, the American Board of Comissioners for Foreign Missions, and from the American Bible Society.

The Reports of these Societies were read, and the readings severally followed by appropriate and touching addresses relative to the importance and prospects of the societies.

The amount of contributions by these four societies during the past year, though not exactly ascertained (some of the towns not having reported) is between $4,800 and $5,000. The collection at the close of the meeting amounted to one hundred and seven dollars seventeen cents.—*Fam. Vis.*

RELIGION IN NEW-HAMPSHIRE.

The last Repository & Observer contains the report, which was prepared by the General Association at Durham, Sept. 12. We give a brief abstract:—

"A year ago, the Association were almost ready to say, "*The glory has departed from New Hampshire.*" Now, though deploring the existence of many evils, they are permitted to bless God for many signal mercies. More churches have been visited with revivals than in any former year. The number of places is more than twenty, and the hopeful subjects are several hundreds. The places most highly favored are Dartmouth College, Orford, Mason, Dunbarton, Lyndeborough, Goffstown, Hebron, Groton and Greenfield. Efforts to instruct the rising generation have been stamped with the approbation of Heaven. The salutary influence of Sabbath Schools and Bible Classes is more and more felt among us. Special seasons of prayer, church conferences, church fasts, and church committees, inquiring into the spiritual state of each individual member, have been remarkably blessed. The Lord has indeed most signally manifested his readiness to succeed every means of religion, and every christian enterprize, undertaken in humble reliance on his grace. In this way, he seems to be distinctly calling on his people, by his providence as well as by his own word, to be workers together with him."

British and Foreign Bible Society.—The Glasgow papers, received by the late arrivals, give the names of nine or ten auxiliary societies, which have dissolved their connexion with the British and Foreign Bible Society, and sent their funds to the Edinburgh Bible Society. They state, as a reason for their proceedings, that they are dissatisfied with the conduct of the London committee, in permitting the Apocrypha to be circulated in connexion with the Holy Scriptures.—*Christian Advocate.*

Protestantism in Italy.—The Protestant religion is making some little progress in Italy. Churches had been built in Leghorn, Venice, Bergambo, &c. &c. by the descendants of Protestant, German and French refugees, who preserved their faith pure.

Demand for Educated Ministers.—The following paragraph is from a report by the Rev. J. Peck, to the Trustees of the Massachusetts *Baptist* Missionary Society.—"There was a time when our brethren of that denomination were loud and indignant in their complaints against the statements of Education Societies, respecting the moral desolations of our country, and the imperious need, in which the nation stands, of an educated ministry. We are happy to see so official and authentic an intimation that the time of those complaints is past. "The great necessity of some measures to educate the preachers of the gospel in the western states, and the importance of the object, becomes more impressed upon my mind. In the three states of Indiana, Illinois, Missouri, are not less than 250 Baptist preachers. A majority of these have been raised on the frontier, with scarcely the advantages of a common school education, and not even habituated to read the word of God in early life! Every year is adding to the number of this class of preachers. And there is no avoiding it."—*N. Haven Intelligencer.*

Meeting at Brookfield.—The Auxiliary Foreign Mission Society of Brookfield Association, held their third annual meeting at Brookfield, S. Parish, Mass. on Tuesday, the 17th instant. The Report of the Executive Committee was an able and interesting document, and disclosed the pleasing fact, that each successive year of the Society's operations has witnessed an increase of effort in the cause. Rev. Mr. Anderson, assistant secretary of the American Board of Commissioners for Foreign Missions, gave a brief but very interesting account of the operations of the board, and the success of its missionaries, the year past. He was followed by Rev. Dr. Beecher, an agent of the board, who with peculiar energy and pathos took a brief review of the progress of missions for the last thirty years, and gave to the whole the form of a direct and powerful appeal, which seemed to be felt by every person in the assembly.

Connecticut Bible Society.—Applications for Bibles and Testaments from different parts of the country are frequent and pressing. Among other charities, the Society has sent within the year, 500 Bibles and 100 Testaments, to be distributed gratuitously in Ohio—100 Bibles to Pennsylvania—300 to Missouri—200 to Indiana—and 100 to Kingston, U. C. It has also furnished Sabbath schools, sailors, and factories.

Sabbath Schools in Concord, N. H.—During the past season, the number of schools has been 13; of teachers, 70; of scholars, 480. In three districts, some special attention to religion has existed in the schools, which has extended to other young persons also. Several are hopeful subjects of grace. Five teachers have made a profession.—*Rec. & Tel.*

Hampshire Missionary Society.—The number of its missionaries last year was 14; 7 of whom have been located in Maine, 2 in Vermont, 1 in New-York, 3 in Ohio, and 1 in Virginia. Receipts, $2,067; expenditures, $1,301. It has taken measures to become auxiliary to the National Society for Home Missions.—*N. Y. Observer.*

Missionary Society of Connecticut.—Agents have been appointed for the purpose of organizing auxiliaries to this Society, throughout Connecticut, and it is expected that they will immediately commence their operations.—*Conn. Observer.*

Revivals.

A spirit of fervent, persevering prayer has been generally looked upon (so far as means are concerned) as the main-spring of revivals; but may not this spirit exist in a considerable degree, while those who possess it are still unprepared for the descent of the blessing? We think so; and facts are not wanting at the present time to confirm us in our opinion. But without particularly alluding to any of these, we would affectionately ask those of our Christian brethren, who think themselves really engaged in praying for the influences of the spirit, whether they are *habitually burthened* with the subject of their supplications; or whether they have a mere occasional ebullition of feeling—Whether they are depending solely upon the arm of the Lord for the blessing; or whether they may not be fixing too much dependence upon a spirit of prayer—Whether, while looking to the Lord, they are faithful in the application of such means as he has usually condescended to bless; or whether they are not practically asking him to work without means, or without their diligence in applying them: And, lastly—whether after doing other things with some little measure of faithfulness and perseverance, they really believe that God is willing and ready on his part, to grant the blessing which they are seeking—Whether they feel humbled in the dust for their own sins and the sins of others, and are walking softly before God, tremblingly alive to the interests of his cause, and full of anxiety and watchfulness, lest they should grieve away his spirit; or whether on the other hand, they are not conscious of laboring under a load of remaining unbelief, spiritual pride, self-confidence, and insensibility to the honour of God, and the worth of souls.

These questions are of infinite moment. They cannot be too often presented for consideration; and, if we mistake not, at the present time they are peculiarly pertinent. We, especially, in this district of country, who have so recently seen that *God does hear and answer* prayer—we

are bound to institute a rigorous process of self-examination, lest, whilst we imagine ourselves to be deeply engaged in seeking for the continuance and increase of spiritual mercies, in the midst of us, and around us, it be found that we have actually declined in our christian course, and become guilty of the basest practical ingratitude; and lest it finally be said of us, by the great Head of the church, that "*he could not do many mighty works*," among us, "because" of our unfaithfulness and "unbelief." The God that heareth prayer, is the same yesterday, to-day, and forever; but *we* are *full* of *changes*. If our prayers do not seem to prevail as heretofore, we may know for certainty that the fault is in us; and knowing this, let us repent and do our first works, while the day of our merciful visitation yet lasts.

REVIVAL IN NORTHAMPTON.

Extract of a letter from Northampton, Mass. to a gentleman in New York, dated Oct. 1826.

"On Friday of last week, the church assembled in the forenoon, and were met by their pastor, who made a solemn and interesting address, He recalled to our minds our feelings at the last communion season, our solemn covenant engagements, our resolutions and enlarged expectations; and tenderly inquired of each individual, if he had been faithful to the vows made at the table of the Lord; if we had warned and exhorted the impenitent as we had opportunity; if we had wrestled with God in prayer for them; if we had felt the worth of souls as those who must give an account. He was followed by a clergyman from abroad, who, after relating some facts which occurred during a late revival among his own people, stated what he had observed during his residence with us, (about ten days.) Some who were deeply impressed when he came, had almost lost all feeling upon the subject of religion; others had lingered till that time, almost in despair. He concluded by saying, that it was evident to him that the hand of God was stayed. The sensation which this information produced, I cannot describe. The church, I believe, retired to weep and mourn.—In the afternoon we attended a preparatory lecture, and on the Sabbath the sacrament of the Lord's Supper. Previous to its being administered, we witnessed the solemn dedication of *thirty-one* of the young converts to their God and Saviour, before the great congregation.—During Monday, we were constantly hearing of the trophies of redeeming love; and every day since, they have been multiplied. A new impulse actuates the children of God, and sinners are trembling with anxiety in every direction. Truly we may say—"What hath God wrought."

N. Y. Obs.

WESTERN RECORDER.

UTICA: TUESDAY, NOVEMBER 7, 1826.

Sandwich Islands.—Last Tuesday evening, Rev. Mr. Stewart, late a missionary at Lahaina, gave a most vivid description of the progress of Christianity in the Sandwich Islands, before a large assembly, convened in the first Presbyterian church in this village. Four years ago, Mr. S. had the opportunity of addressing an audience in Utica, on the subject of missions, but he had little expected a repetition of the privilege so soon. He *then* urged the unconditional obligation of Christians to send the gospel among the heathen: He had now to speak of the results of this gospel, as he had personally witnessed its effects among the heathen of the Sandwich Islands.

Mr. S. commenced by giving a picture of the state of the inhabitants, previous to the landing of the first missionaries; and a most fearful one it was. Though some of the more odious and disgusting traits were withholden, as unfit to be presented before a christian audience, we were still scarcely able to fix in our minds the character of any thing but dæmons, or to realize that it was possible for such beings to possess a human soul. How would the infidel philosopher have been put to the blush, by such a description of his fancied moralists. And how, too, could the abettors of Arminianism have maintained their doctrine, in the face of such living demonstrations of total depravity! But the most difficult thing of all to be realized was, the possibility of such loathsome, unprincipled, malicious creatures being transformed into the image of the gospel. We did not doubt the fact. We knew that it was so. We knew that by a rapid and unparalleled progression of circumstances, the face of things had become totally changed. We knew that most of the original obstacles to the progress of the gospel had been removed; that a "wide and effectual door had been opened," for the general introduction of Christianity; and that the work of transformation had gone onward with the most gratifying success. Still, in the midst of such a vivid and unbroken description, the subject appeared new, and striking, and wonderful.

It would give us great pleasure to recapitulate the details of the evening at full length; but as Mr. S. is now employed by the American Board, to present them personally throughout the country, we must desist from the undertaking; and will only add our best wishes for his success, in exciting a special interest in favour of this mission, and in moving the christian community to send out a strong reinforcement without delay. The whole subject of missions, foreign and domestic, enlists by far too little of our activity; and there is great need of reformation among us.

Clinton Female Seminary.—The annual examination of this seminary took place last Wednesday week. The exercises, we understand, were gratifying in every respect, and bore new testimony to the worth of this institution. We regret that circumstances did not permit us to be present on the occasion.

American Colonization Society.—The Secretary of this Society has recently stated, that although "numerous emigrants are waiting to embark, and the public expect their departure, and the purpose of the managers has been announced, *the funds are inadequate to the charter of a single vessel!*" What a shame! Our country ought to blush at this.

National Societies.—Our readers will recollect, that under the head of National Societies, a short time since, we proposed the institution of a society for "The sanctification of the Sabbath." The Editor of the *Hartford* Connecticut Observer has copied our proposal, and accompanied it with the following remarks:—

"The same suggestion has been made in this vicinity. Some weeks since, the subject was urged in our hearing, by a gentleman who has devoted many thoughts to the means of promoting the sanctification of the Sabbath. Such a Society might collect a mass of facts, by means of members scattered over the Union, which would show the extent of the evil to be remedied; it would concentrate and give energy to the influence of the friends of the Sabbath; would constitute a watch of human eyes over that holy day, which might restrain some who regard not the inspection of the omniscient eye; and would, naturally, aid in promoting Sabbath Schools, as one of the best auxiliaries to their design."

The Picture reversed.—The following article is going the rounds of the newspapers:—

The Effect of a People on the Ministry.—A thin, heavy, sleepy, fruitless people, stops the mouth, straitens the gifts, and deadens the spirit of a pastor; and a people enlarged in their gifts and affections, carry a preacher beyond himself. I have heard much talk of barren ministers. Shall I tell you? A barren people make a barren ministry; a cold auditory, a cold sermon; a dead parish, a dumb minister. Nothing shuts our mouths, and silences us, so much as our own auditories.

Very comfortable conclusions, these! One might suppose from them, that clergymen were the flock, and their people the pastors. But let us reverse the picture. A barren ministry makes a barren people; a cold sermon makes a cold auditory; a dead minister a dumb parish. Nothing affects auditories so much as the character and management of their ministers. This view is at least as correct as the preceding one; and for our own part, we should give it the preference.

The NewYork Observer and NewYork Religious Chronicle have united their establishments, under the firm of Morse, Hallock & Co. and the united paper now takes the title of New York Observer & Chronicle. This will doubtless prove to have been a wise measure.

Errata.—The last word but two in the third paragraph of the communication of "L," on our outer form, should be "*beateth*," instead of *breatheth*. We also perceive that the letter of Mrs. Judson, which appeared in our number of the 24th ult. should have been credited to the Columbian Star, instead of the American Baptist Magazine.

To Correspondents.—"Philo" on the "High Church," and "Americus" on Home Missions, came quite too late for this number. They shall receive all due attention.

Political.

FOREIGN.

By the packet-ship Silas Richards, arrived at NewYork, London papers to the 23d September have been received.

England.—With regard to the state of trade, the London Courier says—"The accounts from all parts of the country concur in giving very favorable reports of a reviving trade and extending employment for the people. The weather also, has of late been so very favorable, as to dispel many serious apprehensions of a failure of the potatoe and turnip crops. A very little more confidence is all that is now wanted, to give adequate extension to the industry of the country. Money is every where in great abundance, and the engagements of individuals are small, which betokens a new era."

The Liverpool Albion says: "We are happy to state, that business continues progressively to improve in Liverpool. The accounts from the manufacturing districts in this country, as well as in Scotland, are favorable, and speak of a gradual amendment in the demand for goods. It is evident, indeed, notwithstanding the sinister forebodings of some persons, that the country is slowly, but surely, emerging from its commercial difficulties."

It grieves us to learn, however, that the state of *Ireland*, ever unhappy, continues to grow more and more appalling. An English paper says: "In addition to the "famine fever" now raging in Dublin, and the distress, which, from natural and general causes, exists every where else, the dæmon of political hostility has been called in to add his horrible ingredients to the overflowing cauldron of national misery. It is impossible for any Englishman, worthy of the name, and gifted with the mere ordinary powers of sensibility, to remain an unmoved spectator of the scenes which his country and that of Ireland exhibit at the present moment. On every side, more or less, distress prevails; the miserable prospects, as the winter approaches, of the hard-working countrymen in the north; the fever, the diseases, which are decimating the helpless victims in the Irish metropolis, are calculated to harrow up the mind of every one, not rendered callous by selfish feelings, or constant familiarity with spectacles of misery and despair. What has occssioned this dreadful visitation of famine?

"——— Has the meagre fiend
Blown mildew from her shrivell'd lips,"

and blasted the hopes of the husbandman? No, the wheat harvest has been very productive; and a finer season for the ingathering has never been known. There is plenty in the land; but it reaches not the mouths of the unemployed. It is as much a famine to them, as if the productions of the whole globe had been blasted by the hand of heaven: Nay, it is worse;—they perish in the midst and sight of plenty!

Sir Walter Scott has sold his house in Edinburgh, and most of his furniture, and has taken lodgings. He writes for any periodical that pays well, and is resolved to discharge his debts. He very honorable refuses to make any composition.

Russia.—War has been declared between Russia and Persia.

Coronation.—The ceremony of the coronation of the Emperor of Russia took place on Sunday, Sept. 3, at Moscow. That part of the Kremlin where the procession passed, was entirely closed, and a scaffolding erected, the seats on which varied from twenty-five to seventy-five rubles. The ancient cathedral, which is very small, could not contain, at the utmost, above five hundred spectators, and of these scarcely one-fourth was accommodated with seats. Discharges of artillery announced the completion of the ceremony to the multitudes who were assembled without; and on their return the Emperor and Empress were greeted with loud and enthusiastic acclamations. The Grand Duke Constantine assisted at the ceremony, & walked in the procession. The city was brilliantly illuminated during three successive evenings. The venerable towers of the Kremlin were one entire blaze of variegated lamps. The Courier states, that "the impression produced on the Russian nobility, by the magnificent and splendid entertainments given by the Duke of Devonshire, has been that of unbounded admiration."

Spain.—The Spanish government manifest a good deal of uneasiness on the subject of the Portuguese constitution. The Portuguese Ambassador at Madrid was preparing to give a grand entertainment at his hotel, in consequence of the change of government in his country, but he was prevailed upon to give up his intention, lest the peace of the Spanish capital might be disturbed.

Greece.—Letters from Prevesa of the 15th of August, report that the Seraskier is encamped in the gardens of Athens, and is besieging the fortress, the Greek garrison of which appear determined on a vigorous resistance.

Recent letters from Alexandria state, that the Pacha of Egypt has offered a reward of $20,000, to any person who may capture Lord Cochrane. To prevent assassination, he declares that he will not confer any reward in the event of his death.

Six hundred females taken by the Turks at Missolonghi, were sold at the slave market at Alexandria at £12 a piece.

Lord Cochrane was at Messina on the 20th August, where he had been for some time incog. under the name of Mr. Blair, waiting for steam vessels from England.

From Mexico.—Advices to the 26th ult. are received from Vera Cruz at Baltimore, by the brig Aspasia. The Congress of Panama opened its session at Acapulco on the 4th September, and adjourned in a few days to Tacubaya. The Mexican Congress met on the 14th September, and were discussing the propriety of imposing an additional duty on all cotton and linen goods, and particularly the former, which it was feared would be entirely prohibited, should a law pass to that effect. Mr. Poinsett, our minister, was exerting himself in protecting the interests of his fellow citizens.

Commodore Porter had despatched several vessels of war to cruize in the nighborhood of Cuba.

By an arrival at Baltimore, from Sierra Leone, we learn that in July, that place was very unhealthy. Nine slave ships had been taken by the English cruisers. They had on board, in the whole, 2563 slaves, who were of course liberated. The schr. Bona, of Baltimore, while in Messurado bay, was robbed by pirates, who hoisted the Colombian flag. They escaped before assistance could be obtained.

Welland Canal.—H. J. Bolton, Esq. Solicitor General of Upper Canada, in his examination in England on the subject of the Welland Canal, made the following statement:—

That, if it be not constructed, he believed the whole traffic from that part of Upper Canada would go to NewYork: That he was in Ohio and Michigan territory last year, and was told by many people from Kentucky and the western part of Pennsylvania, that they were desirous to have the Welland Canal finished, that they might send their heavy articles to Montreal, and the toll will be much lighter on that route than by the Erie Canal: That the people in both countries are influenced by no national prejudices in sending their produce to market: That on the Canada route, only two transhipments will be required, to three on the Erie Canal route: That the Welland Canal is to be navigable by vessels of 120 tons, the full size of those ordinarily used on Lake Erie, which may then go 1200 miles without interruption: That Durham boats of 30 tons, sail up the rapids between Montreal and Kingston, but they are generally pulled or poled up: That the Welland Canal will be accessible from three to six weeks earlier than the Erie Canal: That Gov. Clinton told him the Welland Canal would take off much business from the Erie Canal: That the people near the Genesee river were very anxious to have the work completed; and that all the stock would have been readily subscribed for in NewYork.—*N. Y. D. Adv.*

DOMESTIC.

Midshipman Marshall has arrived at Washington with despatches from Mr. Williams, charge d'affaires of the United States at Guatimala, and with the ratification of that government of the general convention of peace, amity and navigation, concluded here on the 5th of December last, and exchanged with Mr. Williams for that of this government.

At a circuit court held in Schoharie, week before last, before Judge Duer, the Rev. John F. Schermerhorn recovered $1000 of the Rev. Henry Wyckoff, for slander, in saying that the plaintiff had committed perjury in a cause tried at Ovid, Seneca county, between the Reformed Dutch Church and Mr. Brown.—*Alb. D. Adv.*

A man, calling himself Michael Randall, has been detected and committed in Troy, for passing counterfeit money. The counterfeits found in his possession were 10's of the Bedford Commercial Bank, 5's of the Mechanics' Bank of the city of New-York, and 3's of checks on the New-York State Bank, signed with the name of William James, Prest. "for the Syracuse Salt Works." These last were all payable to the order of M. D. Burnet, and endorsed "M. D. Burnet" on the back.

Manufacturers' Meeting.—At a meeting of woollen manufacturers from various parts of the state, held at the Exchange Coffee House on the 23d inst. the depression of the Woollen Manufacture, and the causes which have produced it, were taken into consideration. A memorial to congress for an increase of duty on Woollen Goods was drafted by a committee, which was unanimously adopted, and the committee instructed to forward it to congress. A committee was also appointed to correspond with manufacturers in other states, to solicit the aid and co-operation of all who feel an interest in this important branch of our national industry.—Hon. Bezaleel Taft, of Uxbridge, presided at this meeting, and Mr. J. B. Brown was appointed Secretary. The meeting was addressed by the Hon. Mr. Tufts, of Dudley, Col. Shepherd, of Northampton, Mr. Wolcott, of Southbridge, by Mr. Abbot Lawrence and Mr. J. Clapp, of this city, and by the chairman and secretary.—*Boston Patriot, Oct.* 27.

The persons charged with the murder of Capt. Selfridge and his mate, on board the schr. Fairy, of this port, arrived here on Saturday, in the British frigate Niemen, from Cape Breton. It will be recollected that the Fairy sailed hence for Gottenburg on the 19th of August, and that on the 27th, the crew rose upon the officers and murdered them; that they then proceeded with the schooner to within four miles of Louisburg, and there, after taking out sundry articles, scuttled her. From Louisburg the crew, four in number, proceeded in a boat to Labrador, where they reported themselves as belonging to a vessel which had sprung aleak and was abandoned. Being informed against by one of their number, (the cook), who had till then been silent to save his life, they were all arrested and committed to jail in Sidney, whence they have been sent to the United States for trial. Having arrived in this district, their trial will take place at the next term of the U. S. court.—*ib.*

Another Horrid Murder.—Extract of a letter from a gentleman in Tennessee, to his friend in Alexandria, dated Sevier county, Oct. 26th, 1826.

"On Monday night last, Col. Perry, the clerk of Sevier county, was most barbarously butchered in his bed. The following are the circumstances of the case as nearly as I have been able to ascertain them. About two o'clock, A. M. the perpetrator of the bloody deed, having passed thro' two outer doors, entered the chamber where Col. P. and his wife were sleeping, and with the edge of a small axe, or large tomahawk, struck him on the head with such violence, that it penetrated the skull into the brain. He lived, however, until the afternoon of the succeeding Friday; and in the mean time, when not suffering under severe convulsions, with which he was frequently seized, was rational, and capable of conversing intelligibly. Col. Perry, who was in the prime of life, had been a representative in the senate of the Tennessee legislature, and was a gentleman of the highest respectability. Besides a mourning widow, he has left behind him a family of five or six children to deplore his premature loss. A certain John Nicholas, formerly of Va., has been apprehended on suspicion of his being the murderer."

The following paragraph is copied from the same letter:—

"One day last week a man was shot in Knox county, while ploughing in his field, by some ruffian who was lying in ambush for the purpose. The ball having broken the arm of the intended victim, lodged in his body, but hopes of his recovery are entertained."

Providence Industry.—In the neighborhood of Providence there are about one hundred and fifty manufactories, which consume 30,000 bales of cotton a year. These establishments give employment to 25 or 30 thousand people. From the simple statement of these facts, we can easily conceive the trade and industry which they must bring to Providence.

We are informed that the sloop of war Hornet, Capt. Woodhouse, is expected here in a few days, and that Mr. Sergeant will embark in that vessel, on his mission to the Congress at Tacubaya, about the middle of November. We are unable to say whether Mr. Sergeant will be accompanied by Judge Rochester, or whether any minister has been appointed in the place of the late Mr. Anderson.—*Philadel. Gaz.*

Three hundred jurymen have been summoned to attend the next New-York court of oyer and terminer, to be held on the 3d Monday of this month. The Post infers that the trials of the persons indicted for conspiracy are to go on.

Extraordinary Exuberance.—Mr. John Titus, of Somers, Westchester, has raised in his garden this season, from a single pumpkin seed, fifty pumpkins, weighing one thousand pounds, on a vine measuring one thousand six hundred and sixty feet.

The murderer of Dr. Preston Brown, of Ky. has been apprehended near Columbus, Ohio. He made an unsuccessful effort to escape, but was securely escorted by a party of Kentucky gentlemen, to Frankfort.

Continental Money.—The following is an extract of a letter in our possession, written 45 years ago, by a merchant of a neighboring town to his brother:—

"*Boston, April* 19, 1781.—I arrived here yesterday; found the roads very dry and good. Things have risen on account of the war with the Dutch; and the exchange between silver and paper has risen in consequence of large quantities of paper coming in from Philadelphia. Flour is from 100 to 118*l.* [333 to $263] per barrel. New rum is $50 per gallon. Tell Sally, [a sister in the store], to sell tea at $150 per pound, and West India rum at $140 per gallon. It will be difficult, I suppose, to get hard cash. I shall not enquire for it for several days, as I understand the delirium begins to subside."

It appears from another part of the letter, that when the *paper* price of flour in Boston was from 333 to 393 dollars per barrel, the *specie* price of wheat in this vicinity, was only six shillings per bushel. In those days, wheat flour was transported from this part of the country to Boston.—*Hamp. Gaz.*

INSTALLATION.

Rev. *Samuel T. Mills* was installed pastor of the Presbyterian church of Smithfield, Madison co. on Wednesday the 25th ult. by the presbytery of Cortland. Sermon by Rev. J. Brown, of Cazenovia: Charge to the pastor by Rev. J. Keep, of Homer: Charge to the congregation by Rev. Mr. Clark, of Truxton.

Utica, Nov. 3d, 1826.

Mr. Hastings—Through the medium of your paper, I beg leave gratefully to acknowledge the receipt of *Twenty Dollars*, from the females of my congregation, in connexion with individuals from the Presbyterian societies in this village, to constitute me a member for life of the American Tract Society.

ROBERT EVERETT.

MARRIED,

In this village, on Monday, 23d ult. by Rev. Mr. Aikin, Mr. *J. Thompson Marshall*, of N. York, to Miss *Mary Stocking*, daughter of Mr. Samuel Stocking, of this place.

At New-Brunswick, N. J. on Wednesday morning last, by the Rev. Mr. Hardenburgh, Dr. *Theodore Pomeroy*, of this village, to Miss *Cornelia Voorhees*, of the former place.

At New-York, on the 11th ult. by the Rev. Mr. M'Murray, the Rev. *Thomas De Witt*, of Fishkill, to Miss *Eliza Ann Waterman*, of the former place.

DEATHS.

In this village, on the 24th ult. *Henry H. Griswold*, son of Mr. Chester Griswold, aged 18. On the 27th ult. *Betsey*, daughter of Dr. G. Morrison, aged 22. *Edward*, son of Mr. John Welles, aged 2 years and 10 months. On the 3d inst. *Rudolph*, son of Mr. Jacob Snyder, aged 9. On the 5th inst. *Matilda*, daughter of Mr. John Culver, aged 2 1-2 years. An infant child of Mr. J. D. Hopkins.

At Cooperstown, on the 23d ult. Col. *Farrand Stranahan*, lately a member of the Senate of this state, from the county of Otsego.

At Philadelphia, *Selleck Osborne*, Esq. formerly editor of the American Watchman, Delaware.

On the 25th ult. upon the Delaware and Chesapeake canal, Mr. *Henry Wright*, Æt. 27 years, son of Judge Wright, of New-York. In attempting to pass a bridge upon the line of the canal, Mr. Wright's horse became restive. He left his carriage to lead him over the bridge, when he was thrown, and the horse and carriage passed over him. Several gentlemen saw his situation, and immediately took him up and carried him into a chantee near by, where in twenty minutes he died, before a surgeon could be procured. In the death of this young gentleman, the public have sustained a great loss. He had acquired a high character as a civil engineer.

On the 12th ult. in this town, a coloured woman named *Winny Williams*, who had lived to the extraordinary age of 119 years. She bore through life the character of a decent, honest and industrious woman; she was of a religious cast of character, and in her round old age, died in the full hopes of an hereafter, blessed by the smiles of her God. She remembered local circumstances long before the birth of Washington, and was a woman and a mother many years before Braddock's defeat, and was verging on 70 when the declaration of our independence was made known to the world.—*Alexandria Herald.*

At Boston, on the 13th ult. the venerable *John Tileston*, in the 92d year of his age, for many years master of the north writing school in that city. He was born in Quincy, and was a schoolmate of the late President Adams. At the age of 14, he was placed with Mr. Hicks, master of the north writing school, with whom he served a regular apprenticeship, and was afterwards employed as usher in the same school. In 1762, he succeeded Mr. Hicks as principal instructor, and continued in the office until 1819. Having devoted upwards of seventy years of his life to the instruction of youth, his salary was continued to him till the day of his death.

NEW BOOKS, &c.

HASTINGS & TRACY, No. 40, Genesee street, have just received a large addition to their stock of *BOOKS & STATIONARY*. Their assortment of Theological, Medical, Classical, School & Miscellaneous Books, is now very complete; and as their purchases have been made on the best terms, they are enabled to sell at the lowest prices.

Their assortment of STATIONARY is also very general, comprising most of the articles wanted in that line.

Utica, Nov. 7, 1826.

Christian Almanack—1827.

JUST published and for sale, by HASTINGS & TRACY, No. 40, Genesee-st. Utica, the *CHRISTIAN ALMANACK*, for the Western District, New-York: For the year of our Lord and Saviour Jesus Christ, 1827. Calculated for the meridian of Utica.

Also, Common Almanacks.

Clinton Female Seminary.

THE next term of this Institution will commence on Thursday the 23d of November. Music continues to be taught by Miss E. S. MITCHELL, of NewYork. Mr. NOROS is engaged to teach a class in French the ensuing term.

The Public are so well acquainted with the manner in which the School is conducted, with the local situation, the convenience of the buildings, the branches taught, the terms, &c. that further information is deemed unnecessary.

Clinton, Oct. 31, 1826. 44w4

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the *Wholesale & Retail Grocery Business*, under the firm of

Parker & Hastings,

And have taken the Store No. 84, Genesee st. lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

Utica, Oct. 24, 1826. 43

Young Locust Trees,

FROM one to three years old, may be had by application to A. SEWARD, No. 60, Genesee street.

Utica, Oct. 31, 1826. 1w

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.

Utica, August 15, 1826. 11tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street

Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3, 1826. 3tf

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Nellis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

LIFE, DEATH AND ETERNITY.

A shadow moving by one's side,
That would a substance seem,
That is, yet is not—though descried—
Like skies beneath the storm;
A tree that's ever in the bloom,
Whose fruit is never ripe;
A wish for joys that never come:
Such are the hopes of Life.

A dark, inevitable night,
A blank that will remain;
A waiting for the morning light,
When waiting is in vain;
A gulf where pathway never led,
To show the depth beneath;
A thing we know not, yet we dread:
That dreaded thing is Death.

The vaulted void of purple sky
That every where extends,
That stretches from the dazzled eye,
In space that never ends;
A morning, whose uprisen sun
No setting e'er shall see;
A day that comes without a noon;
Such is Eternity.

DIFFERENT DEPARTMENTS IN MUSIC.

NO. XVII.

There is another argument in favour of preserving a wide distinction between sacred and secular music, which will readily commend itself to the feelings of every pious heart. We refer to the Christian's own experience in maintaining spirituality of mind. Every Christian, who is not entirely in a back-slidden state, feels himself surrounded with temptations and allurements, which call for constant resistance and self-denial. The literary, as well as the civil state of society is such, as to offer him, even under the most favourable circumstances, ten thousand impediments, which he must struggle to overcome; and an endless diversity of interruptions and fascinations, which make unceasing demands upon his vigilance and discrimination. Things which are harmless in themselves, he must often put away from him, as mischievous in their consequences; the whole circle of what are termed innocent amusements is to him a field of danger; and in many situations where duty places him, he has frequent occasion to mourn over the chilling associations and deadening influences with which he is surrounded.

But secular music is the strong language of passion. To the cultivated mind its ever-kindling associations are irresistible. It gives new attractions to every thing it touches. Its fascinations are endless, and its power over the imagination is unlimited. Wherever it rambles, the enraptured listener must follow; and as he follows, must feel himself constrained to admire. Self-denial can with difficulty be maintained under such circumstances, and vigilance would seldom accomplish its object. The mind of the virtuous would be insensibly led into forbidden fields of enjoyment, and made, as in modern poetry and fictitious romance, to find food for admiration in the very haunts of moral pollution.

We are not now alluding to the out-cries of half-formed vocalists, or to the jargon of pretended execution; much less, to the constant screaming of the labour-saving nuisances of a museum or a caravan of animals. But we are contemplating the art as it actually exists and operates among its skilful and impassioned cultivators, and of the influence which this act must necessarily have upon the mind of one who is truly pious. And here it will not be pretended that we have overdrawn the picture. If the pages of a Shakspeare or a Byron, a Burns or a Moore, can hardly be read without contracting some degree of contamination, how much more dangerous must they prove, when set to fascinating and impassioned music? And if the actual scenes of festivity, or gaiety, or innocent amusements, would be avoided by the spiritually-minded man, as dangerous and ensnaring, how much more would he have to fear, were the vivid representation of these scenes decorated with the enchantments of poetry and music? In the former case, were he called to visit the scenes in person, his soul might sicken at the very sight of what was presented to him; but in the latter, the poet will have kept these disgusting considerations chiefly out of view, and have descanted on the allurements and attractions of the scenes; and these the musician will have rendered doubly enchanting by the application of his art. Accordingly, while the pious mind is easily driven at first from actual recourse to bodily or mental dissipation, the charms of music and of poetry will afterwards entice his footsteps to stray from the path of duty or safety. The enemies of religion are aware of this. Every such "by or forbidden path" is strowed with the flowers of music; and without this aid, there would be far less of every species of dissipation.

What, then, is the Christian's true course? Shall he renounce the art at once? or shall he confine his attention to that single department of it which is in strict union with his feelings of spirituality? The former he must not, and the latter he cannot do, without defeating the whole process of cultivation.

Music is in the same predicament with modern literature. Some acquaintance with the whole circle is indispensable to a thorough knowledge of any single department. But let us watch over the art with the eye of jealousy. Let us keep the different departments of sacred and secular music as distant as possible: And let us remember, that the same arguments which would lead us to exclude a Shakspeare or a Byron from the pulpit, should operate as a similar check upon the intrusions of composers or executants, whose feelings and associations are decidedly secular. In making this remark, however, we must be understood as using the terms *sacred* and *secular* in a limited sense, and not according to the existing acceptation. This will be better understood in our next number.

Communications.

For the Western Recorder.

OBITUARY.

Mr. Elisha Cowles, son of Dea. Amos Cowles, was born in June, 1799, in Merriden, Connecticut. In 1802, his parents removed to Otisco, N. Y. where they still reside. In the spring of 1816, he was hopefully renewed by the divine Spirit; and in September following publicly professed his attachment to the Redeemer, and united with the church of Christ in Otisco. He soon found in himself a strong "desire for the office of a bishop." The perishing condition of the heathen first called his attention to this subject. He loved the souls of men, as he loved his own soul; and for their good he desired to labour and to die. He entered Hamilton college in 1820; and during his continuance, he usually spent his vacations in visiting the churches either in the vicinity of college, or in that of Otisco.

In the summer of 1823, he spent several weeks in Augusta, Oneida co. where there was a powerful revival of religion. His labours there were very great and very useful. The enemies of the cross "shut their mouths at him," or opened them to enquire the way of salvation. Every one saw that he loved the people, and was labouring only for their good. He always looked as if he *had been* weeping; yet there was something so pleasant and engaging in his countenance, as to disarm prejudice, and to open the heart to receive instruction.

His soul was ardent. Seldom did I know him rise to speak, but his heart seemed ready to burst. His accents fell like dew upon the assembly, and produced the most fixed and silent attention. Sinners would not be at ease in his presence; and lukewarm professors, when they saw his zeal, were led to mourn over their folly in departing from God. It was good to be with him. He was exceedingly plain and pointed in his exhortations, both in private and in the conference circle; but they were delivered with so much tenderness and christian affection, that they seldom failed of producing their effect. He usually commenced visiting at eight or nine in the morning, and continued going from house to house, "warning every man, and teaching every man," until nearly time for meeting in the evening. He always spent considerable time in prayer before he commenced the labours of the day. Nothing but a fervent "*heart's desire*" for the salvation of souls, would make any man willing to endure the toil and the fatigue which he did. But his labours were not in vain. He went into the field clothed with the panoply of heaven, and he fought "not as one that beateth the air."

He entered the seminary at Auburn in October, 1823. While pursuing his theological studies, he was frequently engaged in revivals. At Fleming, a place near Auburn, "many will rise up and call him blessed." He laboured also at Scipio, with Mr. N——, a fellow student, for a considerable time with much success. Many were "turned to righteousness," through their instrumentality. But his labours proved fatal to him. He had been occasionally troubled with a cough; and here he took a violent cold, which terminated in a consumption. He, however, recovered so much as to return to the seminary, and resume his studies a short time. In January he returned to Otisco, and was able to meet the Presbytery the 18th of February, when he received license to preach the gospel. After this his health gradually declined. His mind was calm, and he appeared sometimes to stand upon the heights of Pisgah. Death had no terrors to him. He desired to live only to do good; and he was willing to submit to the call of the Master whom he served. While suffering severe pain, he would often exclaim—"Bless the Lord, O my soul!" At times, when his pain approached to agony, he would say—"I cannot live; but I know my God reigns." Four or five days before his death, he had turns of partial delirium. At such times he was constantly urging sinners to repent. The day before he died, as his wife was standing by his bed weeping, he looked at her with a smile and said—"My dear, you had better not weep, but rejoice evermore."

May 17th, the last day that ever dawned upon him, his mind was uncommonly clear, and his lungs unusually strong. He spoke of his unshaken confidence in God, doubting not but that "his rod & his staff" would support him through "the dark valley of the shadow of death." About an hour before he expired, he was seized with a violent pain, and appeared to die. After his friends had concluded that the conflict was over, he revived, and said considerable, with a clear voice. Clasping his arms around the neck of his afflicted companion, he said—"My dear, I leave you in the arms of my Saviour." Then turning to his brother, who is engaged in studies preparatory to the ministry, he said—"Be faithful, my dear brother, be faithful in the cause of Christ, until death." To his sisters he said—"Trust in God; you know not what is before you: He will support all those who put their trust in him.!" To his two youngest brothers, who were not pious, he said—"*I beseech* you make sure of an interest in Christ." Always labouring to comfort his parents, he turned to them and said—"Trust in God, he will support you." His lips continued to move a minute or two, when he faintly said—"To the Father, to the Son, and to the Holy Ghost, be glory forever, Amen." He then had some severe struggles; after which he was asked, "How does the Saviour appear to you?" "*O, he is all in all to me! He is all that I wish!*" "Can you trust in him?" "*O yes!*" Then looking upwards, with a countenance which beamed heaven, and with a smile which seemed to say—"The victory is won!" took his flight for heaven. L.

For the Western Recorder.

"As he thinketh in his heart, so is he."
Prov. 23: 7.

This passage of scripture is often adduced, to prove that one system of religion is as good as another, if its principles are only observed; that it is not of so much consequence *what* our principles are, as it is that we act in *conformity* to them. This doctrine leads evidently to the supposition, that we are to be judged by some standard of religion which we may have formed in our own mind, rather than by that which is revealed to us in the scriptures. But to take away at once, this false support, which those are continually laying hold of, who are determined to walk after their own hearts' lusts, while they take detached passages of the bible, without regard to their connexion, it is only necessary to read the 6th, 7th and 8th verses of the chapter quoted above. Comment is unnecessary.

"Eat not thou the bread of him that hath an *evil eye*; neither desire thou his dainty meats; for as he thinketh in his heart so is he. Eat and drink, saith he to thee; but his heart is not with thee. The morsel that thou hast eaten shalt thou vomit up, and loose thy sweet words." C****

Miscellaneous.

From the Connecticut Observer.

ANNALS OF INTEMPERANCE.

Drunkenness.—March 4, 1634.—Robert Cole having been often punished for drunkenness, was now ordered to wear a red D about his neck for a year.—*Winthrop's Journal.*

Suppression of Intemperance.—We are happy to notice in the minutes of the General Convention, the following resolution, which was recommended by a committee appointed to report on the subject.

"The convention earnestly request their brethren, by their preaching, by their conversation, their familiar intercourse, and with their churches, to contribute their whole influence to prevent the evil of intemperance; and that for the sake of example, they never suffer ardent spirits to be used in their families excepting for medical purposes."

The resolution was adopted by the Convention, and requires only to be complied with to produce a most happy effect.

Ver. Chron.

"There came along the street, a lean, dirty, haggard horse, with scarce substance enough to make a shadow. He was fastened by twine and rags and leather to an old horse cart, that looked as if it were blown together by the wind. In the cart was a man apparently fifty years old, ragged, lame and blind, attended by his son, about 14. The son alighted, took a stone quart jug from the cart, and assisted his father to get out. The father took his arm, and thus they passed from store to store, inquiring for *rum!* On the sightless eyeballs of this premature old man, on his trembling limbs, on his tattered garments, on his cart and horse and harness, and worst of all on the boy, the son that led him, was written *rum!* He was made blind by intemperance."

Hamp. Jour.

Mr. Samuel Sweet, of Fayette, in the county of Seneca, N. Y. was murdered by his wife on the 1st inst. Sweet came home intoxicated and laid himself down in the bed, when his wife killed him with an axe, and then endeavoured to destroy herself. She has been committed to the jail in Waterloo.

—

New York Theatre.—The refreshment bars, &c. of this theatre, were rented yesterday as follows:—Saloon, $21 per night; punch room, $31 per night; pit bar, $7 per night; two gallery bars, $4 50 each; store in front, on north side, (not to sell liquors), $500 per annum; two cellars underneath, 725 each. Allowing 42 weeks as the playing term, the aggregate amount is $19,086.—*N. Y. Gaz.*

A POPULAR PREACHER.

A reverend doctor in the metropolis, was what is usually denominated a popular preacher. His reputation, however, had not been acquired by his drawing largely on his own stores of knowledge and eloquence, but by the skill with which he appropriated the thoughts and language of the great divines who had gone before him.—Those who compose a fashionable audience, are not deeply read in pulpit lore; and, accordingly, with such hearers, he passed for a wonder of erudition and pathos. It did nevertheless happen, that the doctor was once detected in his larcenies. One Sunday, as he was beginning to delight the belles of his quarter of the metropolis, a grave old gentleman seated himself close to the pulpit, and listened with profound attention. The doctor had scarcely finished his third sentence, before the old gentleman muttered loud enough to be heard by those near, "That's Sherlock!" The doctor frowned, but went on. He had not proceeded much further, when his tormenting interrupter broke out with "That's Tillotson!" The doctor bit his lips and paused, but again thought it best to pursue the thread of his discourse. A third exclamation of, "That's Blair!" was however too much, and completely deprived him of his patience. Leaning over the pulpit, "Fellow," he cried, "if you do not hold your tongue, you shall be turned out." Without altering a muscle of his countenance, the grave old gentleman lifted up his head, and looking the doctor full in the face, retorted, "That's his own!"—*Percy Anec.*

SENTENTIOUS.

When I see a professor of religion seeking the society of the thoughtless and the gay, and delighting himself in their pleasures and amusements, I fear, that when he goes to heaven, he will not like his company.

When I hear a minister of the gospel complaining of his small salary, I ask him what St. Paul's salary was. When I hear him say that he will not preach unless he can get twelve or fifteen hundred dollars a year, I fear he cares more for the fleece than for the flock.

When I see a man enter the temple of God, with an air of lightness and vanity, and in the midst of divine worship, stand gazing round upon the audience, to notice their features and their dress, if not to sneer at their devotion; the thought strikes me that there is a temple, which he will never defile—a worshipping assembly which he never will disturb—a day coming, when God will not be mocked.

When I ask a professor of religion, if he prays in his family, and he drops his head, and gives no immediate answer; I think of that servant, who knew his Lord's will, but did it not.

When I see a professor of religion, who is free to converse about his cattle, his lands, or his merchandize, but has not a word to say, when I speak to him of his God, his Saviour, and his soul, I have great fears, that his treasure is not in heaven.

When I see a thoughtless man ridiculing religion, I say to him, Sir, this religion *may* be true.

When I hear a man railing against revivals of religion, and grating his teeth for vengeance upon them, I say to him, Don't trouble yourself, Sir. Let revivals go on. You will soon go where they will not trouble you—where you may spend a whole eternity without seeing a revival.

IDLERS.

The Hollanders, in the early age of their republic, considered idle persons as politically criminal, and punished idleness as a crime against the commonwealth. Those who had no visible means of an honest livelihood were called before the magistracy to give an account how they got their living; and if they were unable to render a satisfactory explanation on this point, they were put to labor. These thrifty Hollanders are said to have employed, also, the following singular expedient. They constructed a box, sufficiently large for a man to stand therein upright and exercise his bodily faculties. In the interior of it was a pump. The vagrant or idler was put into this box, which was so placed in the liquid element, that the water gushed into it constantly, through apertures in its bottom and sides; so that the lazy culprit had to work at the pump, with all his might and for several hours together, to keep himself from drowning. The medicine, it is said, was found to be an infallible cure for the disease; insomuch that no person was ever known to work at the pump the second time.

Brief Remarker.

"Thy will be done."

A little boy, about four years old, was taken by his aunt. to the house of God.—When they got home, he said to her, "What a pretty text it was to day, aunt—"If ye shall ask any thing in my name, I will do it." (John xiv, 14.) "Yes, my dear," said his aunt, "it was a very pretty text." "What did you ask for, aunt?" continued the little boy. "Tell me first, my dear, what you asked for," said his aunt. "Indeed, aunt," he replied, "I did not know what to ask for, I wanted so many things; so I said—"Thy will be done."

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Weeks' Catechism.

A NEW EDITION of Weeks' Catechism is just printed, and for sale at the Bookstore of HASTINGS & TRACY,

Oct. 17, 1826. No. 40, Genesee-st.

BY order of James Dean, Esq. judge of the Oneida common pleas, counsellor at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,

42w10 *Insolvent.*

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the month of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st, 1826. 44

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot & Pearl Ashes.

May 24, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway, now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor o Publishers.